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LONDON, SATURDAY, SEPTEMBER 29, 1894.

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Notes.

SHAKSPEARE AND MANZONI.

I take leave to make some additions to my former note on Shakespearian reminiscences in Manzoni's 'Promessi Sposi.' The scornful apostrophe which Surrey throws at the fallen Wolsey:

> Your long coat, priest, protects you; thou shouldst feel
> My sword i' the life-blood of thee else
> ('King Henry VIII.,' III. ii.),

is put by the Italian novelist in the mouth of Don Rodrigo in his dispute with Father Cristoforo:—

> "But thank the cassock that covers your cowardly shoulders for saving you from the caresses that such scoundrels as you should receive."—Chap. vi.

The appeal of poor Lucy to the Unnamed, when a prisoner in his castle: "Oh, see! you are moved to pity: say a word, oh, say it!" (chap. xxi.), occurs in the prayer of the Duchess to Bolingbroke ('K. Richard II.,' V. iii.):—

> Thine eye begins to speak; set thy tongue there.

The splendid simile in 'Hamlet' II. ii.),—

> As we often see, against some storm,
> A silence in the heavens, the rack stand still,
> The bold winds speechless and the orb below
> As hush as death,

must have been in Manzoni's mind when he wrote the following lines (chap. xxxv.):—

> "In the country round, not a twig bent under a breath of air.....It was one of those days which are the forerunners of a tempest, in which nature, as if motionless without, while agitated by internal travail, seems to oppress every living thing, and to add an undefinable weight to every employment, to idleness, to existence itself."

In the sad story of Gertrude, which Manzoni introduced in his novel (chaps. ix., x.), the old servant is modelled on Juliet's nurse. She is, like her, a great gossip: "She talked while undressing Gertrude, she talked after she had lain down, and even continued talking after Gertrude was asleep." She had formerly been the young prince's governess, having received him from the arms of his nurse, and brought him up until he was almost a grown man. "In him she had centred all her pleasures, all her hopes, all her pride," and dreamed to see him one day wedded to a "great lady." The prince is bent on making her take the veil, as Capulet on marrying Juliet to Paris; and both, when they believe their plan successful, are so satisfied, that they derogate a little from their dignity. Thus Capulet goes in person to bring the news to Count Paris, and Gertrude's father "absolutely went himself (no little act of condescension)" to summon the vicar for the following day.

But where Manzoni shows most to have read Shakespeare "well" (as he wrote in a letter of 1816) is in his two tragedies. From these I give also some examples.

To justify the treachery of the Senate of Venice against Carmagnola, senator Marino says:—

> Solo una strada alla giustizia è schiusa:
> L' arte con cui l'ingannator s'inganna.
> 'Il Conte di Carmagnola,' IV. i.

The same reason with which Suffolk tries to exculpate himself for the murder of Gloucester:—

> So he be dead: for that is good deceit
> Which mates him first that first intends deceit.
> '2 King Henry VI.,' III. i.

Like Gloucester (III. i.), the count is surprised and arrested, and, like him, begs to know his crime:—

> Dite: quai sono i tradimenti miei?
> Wherein am I guilty?

And when they see that their death is aimed at at any cost,—

> (Voi risolveste, il vedo
> La morte mia.
> I know their complot is to have my life),

the indignation and the consciousness of their innocence tear from them the same generous cry:—

> Ah, tu vedrai
> Come si muore! &c.
> Well, Suffolk, thou shalt not see me blush
> Nor change my countenance for this arrest.

The Italian poet had here probably in his mind, also, another Shakespearian scene quite analogous; that in which Cranmer is accused of treason ('King Henry VIII.,' V. i.-iii.). Like Cranmer, Carmagnola asks to be accused and defended publicly:—

Voglio scolparmi a chi m'intenda; voglio
Che il mondo ascolti le difese, e veda.
I do beseech your lordships
That.....my accusers,
Be what they will, may stand forth face to face,
And freely urge against me.

The words above quoted, in which Carmagnola shows that he is aware of the intentions of his judges, recall those said by Cranmer :—

I see your end;
'Tis my undoing.

In the same scene, the phrase of Buckingham in 'King Henry VIII.,' I. i.,—

Lo, you, my lord,
The net has fall'n upon me,

is reproduced by Carmagnola :—

To veniva all' inganno: ebben, ci caddi!

The moving farewell of Carmagnola after the interrogatory (V. iv.) was certainly suggested by that of Othello (III. iii.). I give here the two passages :—

O campi aperti!
O sol diffuso! O strepito dell' armi!
O gioia de' perigli! O trombe! O grida
De' combattenti! O mio destrier! tra voi
Era bello il morir!

Cp. V. v.:—

E quando squilleran le trombe,
Quando le insegne agiteransi al vento,
Dona un pensiero al tuo compagno antico.
Farewell the plumèd troop, and the big wars,
That make ambition virtue! O, farewell!
Farewell the neighing steed, and the shrill trump,
The spirit-stirring drum, the ear-piercing fife,
The royal banner, and all quality,
Pride, pomp and circumstance of glorious war!

The two following passages are so evidently similar that it will be sufficient merely to quote them :—

Cassius (to *Pindarus*). Come hither, sirrah:
In Parthia did I take thee prisoner;
And then I swore thee, saving of thy life,
That whatsoever I did bid thee do,
Thou shouldst attempt it. Come now, keep thine oath.
'Julius Cæsar,' V. iii.

Guntigi. Amri, sovrienti di Spoleti?
Amri. E posso
Obliarlo, signor?
Guntigi. Alzata
Sul tuo capo la scure, un furibondo
Già la calava; io lo ritenni: ai piedi
Tu mi cadesti, e ti gridasti mio:
Che mi giuravi?
Amri. Ubbidienza e fede
Fino alla morte—O mio signor, falsato
Ho il giuro mai?
Guntigi. No, ma l'istante è giunto
Che tu lo illustri con la prova. 'Adelchi,' IV. ii.

The scene of the dying Ermengarda ('Adelchi,' V. i.) is likewise an imitation of two scenes in 'King Henry VIII.' (III. i., IV. ii.). Like Katharine, repudiated by her husband whom she still tenderly loves, Ermengarda sends him her pardon in his last moments :—

Gli dica: io gli perdono!
Tell him, in death I bless'd him.

Like her, also, she will be buried as a queen :—

della mia spoglia
Cui, mentre un soffio l'animò, sì larga
Fosti di cure, non ti sia ribrezzo
Prender l'estrema; e la componi in pace.
Questo anel che tu vedi alla mia manca
Scenda meco nell' urna: ei mi fu dato
Presso all' altar, dinanzi a Dio. Modesta
Sia l' urna mia.....ma porti
Di regina le insegne: un sacro nodo
Mi fé regina.

When I am dead, good wench,
Let me be used with honour: strew me over
With maiden flowers, that all the world may know
I was a chaste wife to my grave: embalm me,
Then lay me forth; although unqueen'd, yet like
A queen, and daughter to a king, inter me.

Both have kind words for their attendants. Katharine says to Patience :—

I have not long to trouble thee;

and Ermengarda to Ansberga :—

Di tue cure il fine
S'appressa, e di mie pene.

And the invocation of Ansberga :—

O Donna
Del Ciel, soccorri a quest' afflitta!

answers to that of Patience :—

Heaven comfort her!

The last words of Ermengarda : "Tutta la lena è spenta!" recall those of Katharine : "I can no more!" The verse,—

Like the lily,
That once was mistress of the field and flourish'd,
I'll hang my head and perish,

suggested to the Italian poet the beautiful simile in his chorus on the death of Ermengarda, whom he compares to a flower which blooms in the morning and withers by the shafts of the sun.

It is scarcely necessary to say that the monologue of Adelchi (V. ii.), is modelled on the famous soliloquy of 'Hamlet.' We shall rather observe that among the many traits common to both there is the dissatisfaction with the world in which they are obliged to live. They even express this feeling with the same words :—

How weary, stale, flat and unprofitable,
Seem to me all the uses of this world!
'Hamlet,' I. ii.

strascinato
Vo per la via ch' io non mi scelsi, oscura,
Senza scopo. III. i.

The scornful apostrophe which Adelchi throws after Guntigi, who has gone off after having proposed the surrender of the town,

Va, vivi, invecchia in pace, &c. (V. ii.)

can be compared with that which Alcibiades flings at the senators who have exiled him :—

Now the gods keep you old enough, &c.
'Timon of Athens,' III. v.

Of the same Adelchi, his father, Desiderio says that he saw him :—

nella strage
Spensierato tuffarsi.....siccome
Lo sposo nel convito. I. ii.

The image was probably suggested to the poet by these words of Antony :—

I will be
A bridegroom in my death, and run into 't
As to a lover's bed.
'Ant. and Cleop.,' IV. xiv.

In the battle, Adelchi's loving friend, Anfrido (the Horatio of 'Hamlet'), falls and

pregò che.....el fosse
Portato lungi dal tumulto, in loco
Dove in pace morisse. III. vii.

And so Melun in 'King John,' V. iv. :—

I pray you, bear me hence
From forth the noise and rumour of the field,
Where I may think the remnant of my thoughts
In peace, and part this body and my soul.

Anfrido dies, after having recommended to Charlemagne to deal kindly with Adelchi, who is no less noble, if less fortunate, than he ; and concludes :—

Un nom che muor tel dice.

Compare Buckingham in 'King Henry VIII.,' II. i. :—

This from a dying man receive as certain.

Desiderio himself is obliged to fly :—

Fuggire.....in traccia d'un sepolcro
Privo di gloria ! III. viii.

Words which are certainly a reminiscence of those pronounced by Richard II. when obliged to renounce his crown :—

I 'll give.....
.....my large kingdom for a little grave,
A little little grave.
'King Richard II.,' III. iii.

Adelchi, however, succeeds in gathering some of the fugitives, and commands them to take the oath of fidelity. But one of them says :—

A' tuoi guerrieri, Adelchi,
Risparmia i giuri, &c. III. ix.

Analogously in 'Julius Cæsar,' II. i., to Cassius, who says :—

Let us swear our resolution,

Brutus replies :—

No, not an oath, &c.

Charlemagne, entering after the victory in the enemy's camp, exclaims :—

Ecco varcate queste Chiuse: a Dio
Tutto l' onor. III. iv.

As, when an unexpected means of victory had been suggested to him, he had said :—

Empio colui che non vorrà la mano
Qui riconoscer dell' Eccelso !

Compare :—

God, and not we, hath safely fought to-day.
'2 King Henry IV.,' IV. ii.

But Heaven hath a hand in these events.
'King Richard II.,' V. ii.

O God, thy arm was here :
And not to us, but to thy arm alone,
Ascribe we all !
'King Henry V.,' IV. viii.

To the fallen Desiderio, who plagues him with prayers, Charlemagne says with scorn :—

Inesausta di ciance è la sventura. V. v.

As the duchess in 'King Richard III.' (IV. iv.):

Why should calamity be full of words ?

And to the companions of his victory he promises :

I primi istanti
Che di riposo avremo, io li destino
Al guiderdon de' vostri morti : il tempo
Questo è d' oprar. III. vi.

Words which are almost literally translated from the following, pronounced by Malcolm in a similar situation :—

We shall not spend a large expense of time
Before we reckon with your several loves,
And make us even with you.
'Macbeth,' V. viii.

The discussion which arises before the battle among the commanders of the Milanese army ('Carmagnola,' II. i.-iii.), can be compared with a similar scene in 'Julius Cæsar' (IV. iii.) between Brutus and Cassius; and with the dispute between Percy, Mortimer, and Glendower, in '2 King Henry IV.', III. i., compare '1 King Henry VI.,' IV. i. From the latter scene are taken the words which Fortebraccio, the greatest commander, says to his colleagues :—

Son lieto di veder tant' ira
Tutta cader sovra il nemico.

Compare :—

Go cheerfully together and digest
Your angry choler on your enemies,

The battle begins, the poet sings it in an inspired chorus, and, describing the messenger who brings the news of it, says :—

Un corriero è salito in arcioni.....
Sferza, sprona, divora la via.

The picture is evidently taken from these verses in '2 King Henry IV.,' I. i. :—

He gave his able horse the head,
And bending forward struck his armed heels
Against the panting side of his poor jade
.....and starting so,
He seem'd in running to devour the way.

In the same chorus the horrors of the civil war are characterized in the most expressive verse :—

I fratelli hanno ucciso i fratelli.

Which, however, is only a translation of Richard's words at the end of 'King Richard III.':—

The brother blindly shed the brother's blood.

Finally, the words of Carmagnola after the battle :

Di fuggir contenti
Quattro tai duci, contro ai qual' pur ieri
Era vanto il resistere (III. ii.),

recall those of the dying Bedford ('1 King Henry VI.,' III. ii.) :—

They that of late were daring with their scoffs
Are glad and fain by flight to save themselves.

PAOLO BELLEZZA.

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DISSENTERS AT DINNER IN 1790.

"Epistola Macaronica ad Fratrem de iis quæ gesta sunt in nupero dissentientium conventu Londini habito, &c.: a Macaronic Epistle with an English Version for the use of the Ladies and Country Gentlemen. Londini, 1790."

The above is the title of a quarto pamphlet of thirty pages, which describes a dinner of Protestant Dissenters at the London Tavern in February, 1790. It is written in macaronic Latin hexameters, and a translation is appended for the use of those who were not supposed, apparently, to know Latin—ladies and country gentlemen. It is excessively rare, as no copy is to be found in the British Museum, and a skilled bibliographer has not been able to trace one anywhere.

The whole poem glows with good-humoured ridicule, and is written in a spirit of light-hearted raillery, spiced with a suspicion of sarcasm here and there. The names of those present are: Clergy, Revs. Rees (of encyclopædic fame), Lindsay, Kippis, Tower, Bolsham, Disney, and Fell; Laymen, C. J. Fox, Jeffries (Chairman), Sawbridge, Adair, Beaufoy, Burgoyne, Watson, Milford, Hayward, Brand-Hollis, Stone, Thornton, J. A. Payne, Toulmin, Bevell, and Cooper.

After a most substantial dinner and the usual loyal toasts, they drank the health of Fox in "genuine sherry." Then one Bevell got up on the table,

Breech-pocket one hand fills, tortam tenet altera chartam,

and proposes eleven resolutions (*resolvas*), which most of the company did not want. He was supported by Cooper, "juvenis fervens Mancastrius unus," who said,

Non adeo multum, Chairman, potavimus usque,
Ut non possimus de magnis thinkere rebus,
Dicimus omnimodo passandas esse resolvas.

Ultimately Fox quelled the dispute, the resolutions were shelved, and they went on with their potations.

Aurea vox Foxi sævas compescuit iras,
Et lætos hilaresque ad pocula cura remisit.
Pocula surripimus. Sed væ! væ! nulla manebant
Tickets, nam Disney (Deuce take him) omnia lost had!
Sic adeo clubbandum iterum, si vina velimus,

The tickets entitled guests to call for wine to the amount marked on them, and were given to them on entering. The translation is very lively—

Our glasses we seize—but Ohone! and Ohone!
Our *tickets*, our dear little *tickets* were gone:
For Disney (the devil may have him for me)
Had lost every one—and them all—do you see!
So again we must club, if again we would drink.

As the poet had no money, he had to clear out at 9 P.M.

Nonam resonantibus horam
Jam clockis, ferme et shuttatis undique shoppis.

The wines drunk were madeira, sherry, and burgundy. There is a humorous description of the way he dealt with a lobster at dinner. He vows to Mars:—

Si mihi Lobsteri thoracem findere dones
Et duras braccas, fragmenta ut spolia opima
Hisce tuis aris manibus suspensa videbis!
Hoc voto emisso et præsenti numine factus
Couragior fistum clinchatum et napkine tectum
Erexi, et quatuor repetitis ictibus hostem
Smashavi!—nihil huic durissima tegmina prosunt.

Of a cod fish, once a terrible monster of the deep, the poet says:—

Nullo adeo nisu bankeri clerkius illum
Ferro non duro sed silverspoone subegit!

The contemporary allusions are to the Austrian victory of "Landohn" at Belgrade and Rodney's defeat of the French under De Grasse. There is an amusing side hit at the absent Dr. Priestley:—

Non aderas, Priestley! Potior te cura tenebat
Rure, ubi magna inter centum miracula rerum
Horsiæi caput in rubilantia fulmina forgis,
Sulfuris et satagis subtilia grana parare,
Church quibus et churchmen in cœlum up blowere possis.
What kept you, my Priestley, from gracing our dome?
A better employment detains you at home,
Where you fabricate bolts and you meditate blows
At Horsley and Horne and Hawkins and Howes;
And tons of sulfureous powder prepare
To blow up the church and churchmen in the air!

This picture of a minister saying grace is excellent:—

Surrexit Mystes, palmisque oculisque levatis
Ad cælos, Numen votis precibusque rogavit,
Ut nobis nostrisque epulis benedicere vellet.
Then up stood a parson, and raised to the skies
The palms of his hands and the whites of his eyes
Intreating that Heaven should hear a poor sinner
And send down a blessing on us and our dinner.

There is no bitterness or political animus in the poem, and the chiel amang them taking notes evidently enjoyed his dinner and his company. There is no allusion to anything like the Nonconformist conscience, for it would have found it difficult to swallow Fox, with all his vices and weaknesses; while advocates of temperance will be sorry to hear that after dinner they proceeded "burnantem extinguere thirstum" with "Madeira strong generous and true." Tobacco is nowhere mentioned. So far as I can learn, the author is unknown. Who was he? OXON.

Winsfield School, Burton-on-Trent.

"TOM, DICK, AND HARRY."—This is the expression by which we commonly designate people in general of no very elevated description. In one well-known illustrated book, Brown, Jones, and Robinson is more or less thus used. Similar expressions in other languages may, perhaps, be interesting.

In French, I seem to have seen Jean, Pierre, et Paul, but a French lady tells me that she has never seen or heard it, though Pierre, Paul, et Jacques is not uncommon, and Pierre et Paul alone is still more frequently heard. And there is, indeed, much reason why these last two names should be coupled together. And, if we go beyond Christian names, I may remark that the French sometimes use "le tiers et le quart" of "toutes sortes de personnes indifféremment, le premier venu." (See Littré, *s. v.* "Tiers," § 14.)

In German, I have commonly met with Hinz und (or oder) Kunz; but it seems that Heinz und Kunz, Hans und Kunz, Hans oder Kunz (which Flügel translates Smith or Jones), Hans oder Benz, Heinz oder Benz (and perhaps *und* may be substituted for *oder* in these last two), and Kunz und Peter are also used. Butz und Benz is also met with, especially in Switzerland. Some of these names may require explanation. I need scarcely say that Hans = John, and Hinz and Heinz = Henry, but every one may not know that Kunz = Conrad. As for Butz and Benz, the Germans themselves are more or less at fault, but Benz seems certainly to represent some Christian name, and it is considered to represent Bernhard, of which Benno is another shortened form. (See Pott, 123, Kleinpaul, 81.) With regard to Butz, it is not so clear that it is a Christian name, though from its conjunction with Benz this is probable, and Kleinpaul (p. 81) gives it as = Burkhard.

The Germans also use Hack und Mack, and Hack und Pack of "a motley crowd, tag, rag, and bobtail" (Flügel), but these do not seem to be Christian names. And, curiously enough, they also use two Biblical Hebrew words "Kret(b)i und Plethi" (also written "Kredi und Pledi") in much the same sense (for Sanders renders the expression "Allerlei Gesindel"), although these words in 2 Sam. viii. 18, &c., are commonly interpreted of the guards of King David, and, in one of the treatises of the Talmud, of the Synedrium (or Sanhedrim).

Sanders (from whom I have obtained more information than from any one else) also gives a quotation (*s. v.* Hinz) from which we learn that, in Hungarian, the equivalent of Hinz und Kunz is Horia and Klotzka. These are, no doubt, Christian names; but in my Hungarian dictionary no Christian names are given.

In Italian, I find in 'Marietta' (by I. L. Vigo, S. Pier d'Arena, 1884, p. 275), a religious novel, valuable as explaining all the important doctrines of the Roman Catholic Church in a readable form, "Vi sono tanti Antonii e Franceschi e Bartolomei," but a Tuscan lady tells me that this is not known in her part of the country, though they do use there Cecco, Beco, ed Antonio (of which two are really the same names, for Cecco = Francesco, whilst Beco = Domenico), and also, very commonly, Tizio, Caio, e Sempronio. And of these last two groups, the first will be found in Petrocchi, *s. v.* Beco, under the form "O Cecco, o Beco, o Tonio," and the second *s. v.* Sempronio. And in the feminine, the Tuscan lady tells me that one often hears "Chi è questa donna? O, una Crezia qualunque," where Crezia, of course, = Lucrezia.

In conclusion, I may cite also the Hebrew P'loni Almoni, translated in Ruth iv. 1, "Ho, such a one!" (being in the vocative), but really two distinct words, though always found together.

F. Chance.

Sydenham Hill.

Bishop Fraser, of Manchester.—Concerning Bishop Fraser, of Manchester, the 'D. N. B.' states that "on 24 April, 1880, his mother, who had hitherto lived with him, died, and on 15 June, 1880, he married," &c. The bishop was married at St. Peter's Church, Cranley Gardens, by Dean Stanley, on January 15, 1880. After quoting letters bearing on this event, Judge Hughes, in his 'Memoir of Bishop Fraser,' writes, "His mother only lived to witness and share her son's new happiness for three months. She died on the 24th of April, 1880, at the age of 84."

F. Jarratt.

"Vivit post funera virtus." (See 8th S. v. 129; vi. 79.)—John Owen (Audoenus) uses this saying in his 'Epigrams,' lib. iv. Epig. 198:—

Vivit enim vitium post funera, non modo virtus.

Robert Pierpoint.

Henchman.—This word has been often discussed in 'N. & Q.' I have to note an early use.

'The Treasurer's Accounts for the Earl of Derby's Expeditions in 1390–3,' have just been edited by Miss L. Toulmin Smith for the Camden Society. The index gives several references for *henksman*; so spelt.

The Earl of Derby had two *henksmen*, and they certainly rode on horseback at times. The first entry is: "Diversis hominibus pro tribus equis ab ipsis conductis pro equitacione domini et ij henksmen apud Dansk decimo die mensis Augusti, xv s. pr." The date is August 20, 1392. The *henksmen* were named Bernard and Henry Tylman. On another occasion a horse was hired for one of them to take a journey, and an ass for his return, whilst travelling in Judea.

Walter W. Skeat.

[See 7th S. ii. 246, 298, 336, 469; iii. 31, 150, 211, 310, 432; iv. 116, 318; 8th S. iii. 194, 389, 478.]

The Washington Family.—I bought a shabby little book lately on the 'Education of Young Ladies,' by Robert Codrington, who writes a flowery preface or epistle dedicatory beginning thus:—

"To the True Mirrour of her Sex the truly Honourable Mrs. Ellinor Pargiter, and To the most Accomplished with all real Perfections Mrs. Elizabeth

Washington her only Daughter, and Heiress to the truly Honourable Laurence Washington Esquire, lately deceased &c. Feb. 10, 66."

Whether the Washingtons here mentioned have anything to do with the American Washingtons, I have no means of knowing, but possibly those who have taken up the subject may find interest or use in this dedication. J. F. Fry.

Upton, Didcot, Berks.

Book in the Maw of a Fish.—The following rather droll extract from a letter by Dr. Samuel Ward, Master of Sidney Sussex College, to Archbishop Usher, is from Dr. Richard Parr's 'Life and Letters of Archbishop Usher,' p. 334:—

"There was the last week a Cod-fish brought from Colchester to our Market to be sold; in the cutting up which, there was found in the maw of the fish a thing that was hard; which proved to be a Book of a large 16° w'h had been bound in Parchment; the leaves were glewed together with a Gelly. Mr. Mead.....found a table of the contents. The Book was intituled A preparation to the Cross, (it may be a special admonition to us at Cambridg.) The book will be printed here shortly. "Samuel Ward.

"Dated Sidn. Coll. June 27, 1624."

This letter is acknowledged by Usher, June 30. There are several letters from Ward to Usher referring to the proceedings of the Synod of Dort and to matters in dispute between Arminians and Calvinists. S. Arnott.

Gunnersbury.

Physicians, their Happiness.—In 1891 or early in 1892 there was a query, which I cannot trace for reference, respecting the authorship of the sentence, "that physicians are happy because the sun makes manifest their successes but the earth conceals their failures."

This is one of the very common sentences of ancient times respecting physicians, who seem to have always been fair game. It is a translation from the Greek of Nicocles, which is given by Antonius and Maximus and by Stobæus, as follows. Νικοκλῆς τοὺς ἰατροὺς ἐυτυχεῖς ἔλεγεν, ὅτι τὰς μὲν ἐπιτυχίας ἀυτῶν [their hits] ὁ ἥλιος ὁρᾷ, τὰς δὲ ἀποτυχίας [their misses] ἡ γῆ καλύπτει ("De Medicis, serm. ccxlv. ex Antonio et Maximo," in 'Loci Communes sententiarum per J. Stobæum et veteres in Græcia monachos Antonium et Maximum,' Francof. 1581, p. 804). I have not the later Stobæus of Gaisford or of Meineke for comparison. The sentence appears in this translation in 'Wit's Commonwealth,' 1688, p. 175: "Physicians are happy men, because the sun makes manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit.—Nicocles." It may be seen in Latin 'Florilegia,' as also in Beyerlinck's 'Theatrum Magnum.' Ed. Marshall.

The Captal de Buz. (See 8th S. vi. 109.)—This knight is called by Mr. Tottenham "Sir Cupdall de Buz," under the heading "Original Knights of the Garter." I suppose the *u* in Cupdall is a misprint; but as to the style itself, I doubt Sir John Gralhy being ever spoken of as "Sir Capdall de Buz," however he might have been spoken to. We read (in Scott) of "Sir King" and "Sir Constable" as modes of address, but not as historical designations.

William Wyrley heads his poem (1592) on this worthy with the words: "Capitall de Buz. The Honorable Life and Languishing Death of Sir John de Gralhy, Capitall de Buz, one of the Knights elected by the first founder of the Garter into that noble order, And sometime one of the principall Gouernors of Guyon, Ancestor to the French King that now is."

Captal, or Capital, no doubt means Chief, and must have been a title of office or dignity, held, by descent, gift, or election, by Sir John; but what or where Buz is I know not.

There were Capitaux of Bordeaux, reckoned among the earls, viscounts, and the nobles of that city. Also there were Capitouls (=Sheriffs) of Tholouse and Orleans; so says Cotgrave.

Henry H. Gibbs.

Aldenham.

Lord John Russell as a "Wensil."—"Lord J. Russell, or, as he is now generally called, 'the *wensil*,' he having arrogated that agnomen in the debate of Tuesday night." Thus wrote the *Standard* in its leading article on March 16, 1837; and when, some time since, I came across the passage I was puzzled with the singular nickname. Dictionaries, whether of slang or the English language, did nothing to assist, which was not to be wondered at when it was discoverd that a printer's error was its origin. What Russell actually remarked during the debate referred to, which had been on the church rates question, was:—

"It has been said that his Majesty's Ministers, after having joined the Church Commission, had made an utensil of the Church; now he was of opinion that the Church wanted to make an utensil of him."

Politician.

The Lady-apple.—I beg leave to suggest to lexicographers that this name of a beautiful little apple, not found in books but well known in the fruit trade, should be admitted into new English dictionaries and inserted in new editions of old ones. The apple is the *pomme d'api* of the French, with whom its peculiar beauty has become proverbial. Bescherelle says, *s. v.* "Api": "On dit d'un enfant qui a le teint vermeil et qui a la fraicheur de la santé, que ses joues sont deux pommes d'api." F. E. A. Gasc.

Brighton.

Richard Bentley.—As Prof. Jebb does not refer to the book in his excellent sketch of Bentley in the 'Dictionary of National Biography,' iv.

306–314, it may be as well to point out, for the use of future students of the famous 'Letters of Phalaris' controversy, that much curious information may be obtained from "A Short Account of Dr. Bentley's Humanity and Justice, to those Authors who have written before him," &c., in "a letter to the Honourable Charles Boyle, Esq." This little book, which was issued from the Half Moon, in St. Paul's Churchyard, in 1699, bore the imprint of Thomas Bennet, the bookseller, who played a very curious part in the controversy and who apparently wrote the above work. The spectacle of a bookseller attacking such a giant as Bentley is very amusing, but the book has many other points of interest.

W. ROBERTS.

86, Grosvenor Road, S.W.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"DERRY."—I shall be glad if any reader of 'N. & Q.' who knows antipodal English will explain what *derry* means in the following quotations from Boldrewood's 'Robbery under Arms,' 1890, p. 43: "They'd keep him there for a year and get a crop of foals by him, and when the 'derry' was off, he'd take him over himself." P. 109: "We could take a long job at droving till the derry's over a bit." The general sense is obvious, but the precise meaning of *derry* is not.

J. A. H. MURRAY.

Oxford.

SMALL MAPS.—In the House of Lords, some time ago, when speaking on the Khiva question, Lord Salisbury used an expression referring to the danger of employing small maps. I want to know the exact date of the speech, and where I can see a copy.

C. F. J.

CONCLUSION OF VERSES SOUGHT.—I find the following lines written on a document of the date of the latter half of the seventeenth century, in a contemporary handwriting:—

Hugh Reynolds is my name,
And with my pen I wrote the same;
And if my pen had Been——

Can any one kindly supply the rest of the rhyme?

HERBERT STURMER.

MINIATURE ENGRAVING.—I possess a miniature engraving of the celebrated Lord Cornwallis. Whether it has been originally engraved from a miniature, or whether it is reduced in the process of engraving from a larger portrait I have no means of finding out, as there is neither painter's nor engraver's name upon the print. It is a stipple, after the manner of Bartolozzi, a good impression, so clear as to make it possible that it may be a proof before letters. There is merely the name Lord Cornwallis printed beneath it. It is, or rather the engraving upon the paper is, round, or nearly so; the figure a bust in uniform and with medals or orders on the breast. I shall be glad of any information which will lead me to identify the painter and engraver.

J. S.

LATE 34TH REGIMENT.—I shall be greatly obliged to any one who will furnish me with well-authenticated notes, anecdotes, or interesting information concerning the old 34th Regiment, a history of which is now being prepared.

J. O. GAGE, Lt.-Col.
Commanding 1st Border Regt. (late 34th).

Woolwich.

GEOLOGY.—I have been advised by Dr. Murray to apply to 'N. & Q.' for information on the first use of the word *geology*. Dean Buckland says:—

"Of the many subjects to which the attention of modern philosophy has been directed geology is perhaps the last which has been advanced to that perfection which may entitle it to be called a science: its elements have, indeed, been long accumulating, and in the accurate but limited observations of a few strong-minded individuals its seeds have been scattered irregularly on the field of knowledge; but it is not till lately that the germ has quickened, and begun to advance towards maturity. Nor can its full development be traced back to a later period than that at which it first received its name."—Inaugural Address at Oxford on the founding of the Geological Professorship in 1819.

I have searched unavailingly various dictionaries at Oxford, both in the Bodleian and Taylor buildings. Werner certainly did not use the word *geology*, but *geognosy*. He published chiefly towards the end of last century. I have just written my father, Dean Buckland's life, shortly to be published by Mr. Murray. I am wanting this information on the first use, and by whom, of the word *geology* for a book I am bringing out, compiled from Dr. Buckland's lecture notes, which I intend to call 'Geology and Geologists for the Unlearned.'

E. O. GORDON.

IRISH RECORDS: FAMILY OF RICHMOND, ALIAS WEBB.—John Richmond, *alias* Webb, a cadet of the family living at Rodbourne-Cheney, co. Wilts, accompanied his uncle Viscount Grandison to Ireland *circa* 1630. He was an officer in the army, and settled in Queen's County upon a large grant of land. He married *circa* 1640, but the name of the lady is unknown, as is the date of his death, though it is well authenticated that he left a son, Col. James Webb, who dropped the patronymic Richmond. He was much noticed by William of Orange, who gave him a miniature, still in the possession of his descendants. The date of his marriage would probably be about 1660, as his eldest son, Richmond Webb, a captain in the Guards, was born before 1662; but where it took

place or the name of his wife are not known. He died about the year 1690. His eldest son Richmond, before named, was buried at St. Margaret's, Rochester, in 1734. Only the Christian name of his wife (Anne) is known. He left an only son, Richmond Webb, who was born in 1715 or 1716, who commanded a company in Moreton's Regiment at Culloden in 1741, and in 1755 was colonel of the 32nd Foot. His marriage is known, as well as the alliances of his descendants. If any antiquary acquainted with Irish records can kindly oblige a brother antiquary with particulars of the marriages of the above-named John Richmond, *alias* Webb, James Webb, and Richmond Webb, they will be greatly valued by

E. T. J. MOORE, Colonel, C.B. F.S.A.

Frampton Hall, near Boston.

'BURLINGTON MAGAZINE.'—Where can I obtain copies of the *Burlington Magazine*, which ran a short course some ten or twelve years ago? I am very anxious to get hold of two stories which were published therein. One was called 'Scraps,' the other 'An October Meeting.' M. T.

COL. TASKER.—Can any one kindly give me information or refer me to books giving biographical notices concerning Col. Tasker, who was a colonel in Cromwell's army, owner of Bloomfield Castle on Dale and of Moning Hall, co. Donegal, Ireland? A. C. C.

GRETNA GREEN.—Was Gretna Green, in the days before the marriage laws were altered, patronized by foreign couples? If the following passage is to be understood literally, it would appear so; but I do not remember ever hearing that this was the case, although I lived for many years only ten miles south of Gretna. As it does not seem probable that Jules and Lisette, or Hans and Gretchen, or Antonio and Ninetta would have felt it necessary to go so far as the borders of Scotland when they wanted to steal a march on their "stern parents," I conclude that we must understand George Sand's statement figuratively, and take "un mariage à Gretna-Green" to mean simply a secret marriage.

"Prompt à s'abuser sur les sentiments qu'il inspirait, il entama une intrigue avec la fille d'un banquier, pensionnaire romanesque qui répondit à ses billets, lui donna des rendez-vous, et concerta avec lui un enlèvement et un mariage à Gretna-Green."—George Sand, 'Horace,' chap. xxxi.

Victor Hugo mentions Gretna Green in one of his 'Chansons des Rues et des Bois':—

La mousse des prés exhale
Avril, qui chante drinn drinn,
Et met une succursale
De Cythère à Gretna Green.

The name Gretna Green having been so familiar to me in my younger days, as I have said above, it seems almost as startling to me to meet with the name embedded in French poetry as it would be to hear broad Cumberland spoken in the Boulevard des Italiens! Gretna Green seems to have made itself famous enough, not only within the four seas, but *outre-mer* as well, as two great French writers at least mention it in their works.

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

JAMAICA PEDIGREES.—In Capt. J. H. Lawrence-Archer's 'Monumental Inscriptions of the British West Indies' it is stated that a MS. collection of pedigrees of Jamaica families had been given to him by the late Mr. H. L. Long, of Hampton Lodge. Can any one tell me what has become of these pedigrees? M. C. OWEN.

"GINNY DOGG."—In a survey of "Elme Close, *alias* Long Acre, belonging to Charles Stuart, late King of England," in the Augmentation Office at Westminster, "made and taken in the month of March, 1650, by virtue of a commission grounded upon an Act of the Commons of England" for the sale of the lands, occurs the following item: "All that tenement built with brick and covered with tile called by the names of Ginny Dogg seituate at the South West corner of Mercers Streete in Long Acre." What is a ginny dogg? In the same document another tenement is described as "called by the name of the eight legged Lambe."

JNO. HEBB.

Willesden Green.

POEM WANTED.—Can any of your readers tell me where to find a poem on the marriage of Napoleon III., beginning somewhat thus:—

The organ pealed in Nôtre Dame?

H. C. DENT.

MARRIAGE.—In some parishes in the county of London it is permissible for the inhabitants of ecclesiastical districts to be married in their mother church. Does this hold good in every case where a daughter parish has been carved out of the civil parish; or has custom anything to do with it?

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

BERNADOTTE, KING OF SWEDEN.—Can any reader of 'N. & Q.' inform me whether there is a good biography of Bernadotte, in English or French? M. G. W. P.

[Consult, in French, Touchard-Lafosse, 'Histoire de Charles XIV.' (Barba, 1838); Hericourt, 'Étude Biog. sur Charles XIV.' (1844); Sarrano, 'Hist. de Bernadotte,' 1845, &c.]

ALBIGENSES.—The story of how the Abbot Arnold, the papal legate, at the storm of Beziers, during the crusade against the Albigenses, said, "Slay all, the Lord will know who are His," has been repeated time after time. We always gave it full credit until a few days ago, when we were assured

that it rested on very insecure foundation. Will some one tell us what is the earliest authority for it? N. M. & A.

"High Court of Parliament."—What is the exact force of this expression in the Prayer Book? Commentators do not say much. Blunt's 'Annotated Prayer Book' thinks it includes the Peers and Convocation also; but this, though quite true, no doubt, does not explain the term. Blackstone seems to restrict the "High Court" to the functions of Parliament in cases of impeachment; but obviously the prayer covers much wider ground. Was the phrase "High Court of Parliament" the usual seventeenth century name for Parliament generally?

Edward H. Marshall, M.A.

'The Intellectual Observer.'—Wanted to know all about a book called 'The Intellectual Observer,'—Name of author, nature of subject-matter, and publishers. Greenink.

Frankland, of Ashgrove, co. Cork.—I shall be grateful for any information or references, genealogical or otherwise, respecting this family.

G. D. Lumb.

65, Albion Street, Leeds.

Archbishop Thomas Valois, of Cashel.—On the south side of the nave of the Cathedral of Santiago de Compostela, Galicia, the following inscription, in gilt letters, arrests the attention: "Aqui yace el Illustre Confesor de la Fé Rmo. Sr. D. Tomas Valois, Arzobispo de Cashel en Irlanda. Falleció el 6 de Mayo de 1654." Was this archbishop a Frenchman by birth? Why is he called a confessor of the faith? How came it to pass that he was buried at Santiago? Was he a victim of Cromwell? Palamedes.

"A Modern Author."—There is a beautiful passage, too long to reproduce in full, quoted from "a modern author," by K. H. Digby, in 'Compitum,' ii. 94, in which the effect of the sound of the wind at night in an old church is described with deep feeling. It begins, "Few would like to pass a night in an old church, for the night-wind has a dismal trick of wandering round and round a building of that sort, and moaning as it goes"; and ends, "It is an awful voice, that wind at midnight singing in a church." Can any one identify the passage? K. P. D. E.

Portraits of Regicides.—I am informed that at the "Star Hotel," Great Yarmouth, there are portraits of the regicides; and that the legend obtains that the death-warrant of Charles I. was signed there. I shall be grateful for any information respecting the portraits, and be glad to know if that of Col. Sir Thomas Wayte, Knt., is one of them; also, if the legend is correct as to the death-warrant. Celer et Audax.

Replies.

CHURCH NEAR THE ROYAL EXCHANGE.

(8th S. v. 407, 470; vi. 92, 138.)

It is to be hoped that the following notes will serve to determine the question of the identity of the church viewed by Mr. Pickford in 1844.

St. Bartholomew by the Exchange.—The annexed notice of its intended demolition was placed on the church door:—

"Pursuant to and by virtue and in exercise of the powers and provisions contained in an Act of Parliament of the Second and Third Years of the Reign of Her present Majesty, intituled 'An Act for further extending the Approaches to London Bridge, and amending the Acts relating thereto,' Notice is hereby given that the Lord Bishop of London hath by writing under his hand consented to the taking down and removal of the whole of the Parish Church of St Bartholomew Exchange in the City of London, and that it is the intention of the Governor and Company of The Bank of England; at the expiration of Three Calendar Months from the day of the date hereof, to cause the whole of the said Parish Church of St Bartholomew Exchange in the said City of London with the Appurtenances thereto belonging to be taken down. Dated this 7th day of February 1840.—Ja^{s} W. Freshfield Junr N° 5 New Bank Buildings Agent to The Governor and Company of The Bank of England."

Divine service was performed for the last time in this ill-fated church on Tuesday morning, April 28, 1840. The internal fittings, &c., of the church were sold by public auction on Jan. 4, 1841, preparatory to its demolition:—

"Little more than the bare walls was left for the auctioneer (Mr. Toplis) to dispose of — the pews, the flooring, and the organ, having been previously removed. The building was visited by vast numbers of people on the day of sale."

St. Benet Fink.—Annexed are transcripts of the notices which were placed on the church door:—

"By Order and on behalf of the Committee appointed by the Mayor Aldermen and Commons of the City of London in Common Council assembled to carry into execution an Act of Parliament passed in the 2^{d} year of the Reign of Her present Majesty Victoria intituled 'An Act for improving the Site of the Royal Exchange in the City of London and the Avenues adjoining thereto' Notice is hereby given that it is the intention of the said Mayor Aldermen and Commons in Common Council assembled and of the said Committee to take down the Steeple of the Church of the Parish of Saint Bennett Fink in the City of London and to use the Site thereof and also of one third part of the Burial Ground of the said Parish under the provisions and for the purposes of the said Act of Parliament, such one third part extending from North to South on the West side of the said Burial Ground and being particularly described by the part color'd red on the Plan in the margin hereof. Dated this 23^{d} day of April 1840.

"Fra^{s}. B. Hookey, Comptroller."

"By Order and on behalf of the Committee appointed by the Mayor Aldermen and Commons of the City of London in Common Council assembled to carry into execution an Act of Parliament passed in the 6th year of the Reign of Her present Majesty Queen Victoria intituled 'An Act for further extending the Approaches

to London Bridge and the Avenues adjoining to the Royal Exchange in the City of London and for amending the Acts relating thereto respectively and for raising a sum of money towards opening a Street to Clerkenwell Green in the County of Middlesex in continuation of the New Street from Farringdon Street in the City of London' Notice is hereby given that it is the intention of the said Mayor Aldermen and Commons in Common Council assembled and of the said Committee to take down the remaining part of the Church of the Parish of Saint Bennet Fink in the City of London under the provisions and for the purposes of the said Act of Parliament. Dated this tenth day of July 1845.

"Guildhall. "Tho'. Saunders, Comptroller."

The materials of this church were disposed of by public auction on Jan. 15 and 27, 1846, and the sacred edifice itself was similarly sold on May 19 following. ('History of the Church of St. Bartholomew, London,' 'Some Account of the Church of St. Bennet Fink,' consisting of printed and MS. papers, portraits, &c., collected by Stephen Warner, bookseller, 6, Shepherdess Walk, City Road, London, 4to. (1850 ?), Brit. Mus. press-mark 10351.h.2). DANIEL HIPWELL.

I think there is no doubt the church in question was that of St. Bene't's Fink. On reference to my collection of London scraps I find a cutting from the *Illustrated London News* of Nov. 29, 1845, which would probably be the article referred to by the REV. JOHN PICKFORD. There is a very good engraving of the church, and from the letterpress which accompanies it I have extracted the following paragraphs :—

"This church (St. Bene't's Fink, Threadneedle Street) has just been taken down in the progress of the improvements consequent upon the re-edification of the Royal Exchange.....Our engraving shows the stone tower at the west end of the church, with the exterior of two of the ten sides of the main building as seen in Threadneedle Street. The tower was removed some months since: it was dwarfish and devoid of beauty; and was surmounted by a dome and small belfry; the entire height being 110 feet. The loft originally contained five bells, besides 'the saint's bell' above. The entrance doorway in the lower part of the tower was not inelegant."

JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

I, too, as a boy, well recollect the north wall of this church standing after its demolition, and that several monuments were still attached to the wall. It adjoined the house formerly occupied by Lemann, the biscuit baker, and now occupied by the Scottish Amicable Insurance Company.

GEORGE UNWIN.

Chilworth, Surrey.

Your correspondent E. L. G. is quite wrong. As a Merchant Taylor boy, I remember the fire at the Royal Exchange well, and the gigantic icicles hanging from its blackened walls the next day. St. Benet Fink stood at the corner of Threadneedle Street, a few doors from Lemann's biscuit shop. Peabody's statue stands on part of the site. One wall, with a tablet affixed, was left standing, I think, till Royal Exchange Buildings were erected. There is a view of it in 'Old and New London,' vol. i. p. 468. St. Bartholomew's was close to the corner of Bartholomew Lane—in the lane, in fact. Its position, with its ugly tower facing the side of the Bank, may be fairly seen in the print in 'Old and New London,' vol. i. p. 456. J. C. J.

EDWARD PICK (8th S. vi. 107, 193).—I am interested in MR. J. R. SHEARMAN'S query. As one who has given some little attention to the study of mnemonics, I can fully endorse his view as to Dr. Pick's system of memory improvement being very superior to most other systems in vogue, either now or heretofore. Dr. Pick, as MR. SHEARMAN implies, was no charlatan, but the originator (in so far as it was possible to be original in the science of memory) of a highly useful and practical system, well calculated to improve the power of remembering in those who would take the necessary trouble to master the principles which he inculcated. The importance of his work in this department of practical psychology is accentuated by the fact that several of the so-called professors of mnemonics are, although perhaps without due acknowledgment, indebted to him for the very kernel of their systems. It is always a pleasant task to give credit where it is due, and I cannot refrain from adding my testimony as to the high practical value of Dr. Pick's system as a means of memory improvement.

As to Dr. Pick's method of memorising dates and numbers, I do not think this is known to any except those to whom he taught his system privately. This he was still doing some four or five years ago, about which time he brought out and published a small volume, entitled 'Memory and its Doctors,' containing, for the most part, matter from his earlier venture, that 'On Memory and the Rational Means of Improving It,' a copy of which, I presume, is what MR. SHEARMAN possesses. By the way, I observe this gentleman describes the author as "the late Dr. Edward Pick." Happily this proves to be an error; at the period named above he was residing in Queen's Road, Bayswater. I have said that the author's treatment of figures is perhaps known only to his pupils; but I am inclined to think that he used what is termed a "figure alphabet," by means of which numbers were translated into words—a method adopted by many other teachers of mnemonics. A former pupil of his, the Rev. J. H. Gonerby, about three years ago published 'A Complete Guide to the Improvement of the Memory,' &c. The system which he teaches therein is in many respects similar to that of Pick; but he has more fully developed it, and gives greater scope to its practical side. Mr. Bacon uses a figure alphabet, a fact which to some extent further induces to the opinion I have previously

expressed. I believe that quite recently he has published a new edition of the work, which I can cordially recommend to the notice of MR. SHEARMAN and others interested. It is by far the most comprehensive and practical manual produced within recent years. Mr. A. E. Middleton's 'All About Mnemonics' (Isaac Pitman & Son), contains interesting matter anent Pick's and other analogous systems. A really valuable work this.

C. P. HALE.

A SISTER OF DICKENS (8th S. vi. 226).—MR. WILLIAM DOUGLAS may be interested to learn that Frances Elizabeth Dickens entered the Royal Academy of Music in March, 1823, a very few weeks after the first opening of that institution. She remained till January, 1827; but after her *début* at Drury Lane it is obvious that she felt the need of further study, for the books of the Royal Academy show that she was "readmitted" in January, 1832, and finally left in June, 1834. She died, I believe, about ten year later. George Hogarth, my predecessor as musical critic of the *Daily News*, was in 1834 musical critic of the *Morning Chronicle*, and thus became acquainted with Miss Dickens. It is very probable that this friendship led to the introduction of Hogarth's daughter Catherine to the novelist, who was married to her at St. Luke's Church, Chelsea, on April 2, 1836, the register being signed "Charles John Huffham Dickens." Hogarth became musical critic of the *Daily News* on its establishment in 1846, Dickens being editor. P. B.

"PROTESTANT" (8th S. vi. 147, 236).—I am one of those who agree with several of your correspondents, and think the word "Protestant," as applied to the Church of England, misleading and in an historical sense untruthful; but it is only candid to admit that the law of England (and the Parliament of England) are against us, and that the King of England must by law be "a Protestant."

P. I. A.

DIPLOMATIC LANGUAGE AT MADRID AND ROME (8th S. vi. 227).—What does M. BARBIER mean by the "Court of Rome"? Doubtless the Vatican. Can it be said that French is the diplomatic tongue of the Vatican? Surely original despatches are still in Latin, though translated into various tongues for convenience. D.

KEATS'S 'SONNET TO A CAT' (8th S. v. 361; vi. 199).—I observe that MR. JOHN HEBB pays me the compliment of inquiring whether I consider that there is any internal evidence to justify the attribution of the poem to Keats. I have not seen anything else of the correspondence on this topic. The "internal evidence" is, of course, the diction and style of the sonnet itself; and on this point I do not hesitate to say that I think it extremely likely that Keats did write the sonnet. I see enough to confirm that supposition, and nothing to run counter to it. I notice in Mr. Forman's edition of Keats the statement: "Mrs. Reynolds communicated it [the sonnet] to her son-in-law Thomas Hood, who published it in the 'Comic Annual' for 1830"; and it occurs to me to inquire, Did Hood publish it as being the work of Keats? If so, I should regard that as conclusive.

W. M. ROSSETTI.

St. Edmund's Terrace, N.W.

THOMAS: BULLER (8th S. vi. 148, 216).—If your correspondents who have kindly referred me, for an account of Bishop Thomas, of Winchester, to books which are beyond my reach, would tell me the name of his wife I should be very grateful. Her arms I could, no doubt, find out after having learnt her name. F. M. H.

FOREIGN ARMS (8th S. v. 407).—There appears to be an error in the description. The blazon should be Or, in chief two tiles, in fesse point a lark standing upon a tile; in the base a tile between larks, all gules. They are recorded to the Thiellay family of France. R. A. COLBECK.

38, Albert Street, Kennington Park.

KNIGHTS OF THE CARPET (8th S. v. 447; vi. 69).—MR. F. ADAMS will forgive me for saying that quotations from dictionaries and cyclopædias cannot be regarded as evidence. They are useful as showing where evidence may be sought for; but in matters of historical inquiry we must go for information to the fountain head, or, if that is inaccessible, as near the source as possible. The statements of good Dr. Rees in regard to "Knights of the Carpet" have no more weight as evidence than the statement of an editor with respect to the facts recorded in his newspaper. I am unfortunately not in a position to refer to the 'N. E. D.,' or to the passages in 'N. & Q.' which are cited by MR. E. H. COLEMAN, and I should be greatly indebted to that gentleman or to MR. F. ADAMS if either could give me contemporary authority on the subject of my query. I do not think a "Knight of the Carpet" can always be equated with a "Miles Cameræ."

A "Miles Cameræ" is, I understand, a knight who had been dubbed in the king's chamber instead of on the field of battle. Knighthood on the field gave the rank of Banneret, whilst Knights Bachelors were, I apprehend, all knights who were not either Bannerets, Knights of the Bath, or Knights of the Carpet. Knights of the Bath were usually dubbed on the occasion of a coronation or some other august ceremony. At p. 4 of Metcalfe's 'Book of Knights' it is shown how the Knights of the Bath who were made with the two unfortunate young princes, Edward, Prince of Wales, and Richard, Duke of York, on Whitsunday, 1475, were stationed in St. Edward's

Chamber at Westminster. The list comprises many historical names, including that of "young George Stanley," who ran so narrow a chance in the hands of the young prince's uncle ten years later. Knights of the Carpet seem to have been associated with Knights of the Bath. Sir John Scott and Sir John Fogge, who were mentioned by me in my first note on this subject, were dubbed Knights of the Carpet at the Tower of London, at the same time that George, Duke of Clarence, Richard, Duke of Gloucester, and several other noblemen and gentlemen were made Knights of the Bath. None of them was dubbed on the field of battle. Similarly, Sir Richard Storkey, Baron of the Exchequer, was dubbed a Knight of the Carpet at the Tower in the same week as several noblemen and gentlemen were made Knights of the Bath, on the occasion of the coronation of King Richard III.* With deference to Archdeacon Nares, it is not easy to associate a grave Baron of the Exchequer, or a coronation either, with an occasion of "social jocularity." I therefore think that there is still an opening for further inquiry on the subject.

W. F. Prideaux.

Jaipur, Rajputana.

Source of Couplet (8th S. vi. 168, 211).—

Hic liber est in quo quærit sua dogmata quisque, &c

The source of this will probably be found in an article by W. S. Lilly, called 'In Search of a Religion,' which appeared in the *Nineteenth Century* in September, 1891, together with the following paraphrase of the lines :—

> One day at least in every week
> The sects of every kind
> Their dogmas here are sure to seek,
> And just as sure to find.

Of course the reference is to the Bible.

Patrick Maxwell.

Bath.

"Blandykes" (8th S. vi. 209).—As Mr. Waller invites some Stonyhurst man to "confirm or correct" his views of this word, I venture to correct them. "Blandykes is," is not grammatical. "Blandyke" is *a*, but not "*the* connecting link between the old school at St. Omers and the present school." The term is not "a corruption of *blandices*." It does not mean "treats for good boys." It does not mean "indulgences in the matter of dietary."

Father Gerard, S.J., in his 'Stonyhurst College Centenary Record,' 1894 (Marcus Ward & Co., Belfast), p. 26, supplies the following information. Blandyke is a village situated a few miles from St. Omers. Here the Jesuits in 1649 purchased a piece of property where the boys of the college of St. Omers might spend their monthly holiday. These monthly days came to be known as "blandykes." When the college moved from St. Omers to Bruges and thence to Liège, the country houses at these places were called respectively Momelbeke and Chevremont, but the monthly days spent there continued to be known as Blandykes. At Stonyhurst there is no country house, but the term in question is applied to all monthly holidays. The present name of the village is Blandecques. The word has been explained to be a corruption of "blandæ aquæ," as the village is situated on the river Aa. More probably, however, it was originally "Blank dyke." Charles Coupe, S.J.

Stonyhurst College.

The following passage from the 'Stonyhurst Centenary Operetta' will sufficiently explain this word :—

> There is a little house in France, across the briny water,—
> In France a house is feminine—and so St. Omers bought her;
> And once a month in summer-time, but not in winter weather,
> 'Tis there we play the livelong day, and take our sport together;
> *Blandyke* its name, and ever the same we gratefully remember;
> Blandykes come round, as they are bound, from April to September.

Schoolboys are conservative ; so it is not wonderful that the name has survived the various school migrations, and is still in use at Stonyhurst. R.

Noyade (8th S. vi. 127, 193, 217).—A good deal of highly valuable information about Carrier's noyades can be found in some pamphlets published in 1794 and now in the British Museum. The Musée Carnevalet in Paris also possesses a fair number of *brochures* on this subject, slight and frequently inaccurate, but nevertheless of considerable value. Lælius.

"Take two cows, Taffy" (8th S. v. 488 ; vi. 112, 211).—In Scotland (the Lothians) I have heard the wood-pigeon end his appeal with the request that Taffy should "Take two." In Rutland he ends with the word "Take."

Celer et Audax.

I have heard birds in the same wood leave off at all parts of this cry. A curious thing connected with it is this, that the bird invariably begins where it left off. For instance, if it simply cries "Take," it will begin next time at "two cows, Taffy." I have heard this over and over again.

J. B. B.

Bonfire (8th S. v. 308, 432, 472 ; vi. 173).—We are drifting away badly. The question originally asked by Mr. F. G. Saunders at the first reference concerned the folk-lore of bonfires. This query has, thus far, been but very imperfectly answered. To my own attempt in this direction (8th S. v. 432) I added a few words on the supposed etymology of the word. From this point

* Metcalfe, 'Book of Knights,' 1885, p. 8.

correspondents have dealt solely with the derivation of the word, a matter about which Mr. F. G. Saunders may possibly not be much concerned. I do not, however, regret the digression which I initiated, for if we have not placed the origin of this interesting word beyond the region of dispute, the discussion has been the means of clearing the ground. Prof. Skeat's suggestion of *bane-fires* = *ignis ossium* is not much shaken by the arguments of L. L. K. At the commencement of the discussion I inclined to the view that *bons* (*bon*) = Dan. *baun*, a beacon; but Prof. Skeat, in a note which he has kindly sent me, shows that this suggestion is impossible. He writes:—

"The English way of pronouncing Dan. *baun* is certainly *beacon*, for the same reason that the Danish way of pronouncing the English *beacon* is *baun*. All depends on the phonetics of the languages. The Old Norse *bákn*, a beacon, was reduced to *bágn* in Old Danish, because Danish turns its final *k* into *g*. Thus the Danish for *book* is *bog*. Next Mod. Danish turns *gn* into *un*; and so *bagn* became *baun*. Of course, Dr. Ogilvie means that we borrowed the Dan. *baun*, and stuck on *fire*. Of course, we did nothing of the sort; we had our own word *beaconfire* to denote the thing. We should never have borrowed half a word. And it is a remarkable point about Danish that it does not possess the word *fire* at all. Their word is *ild*."

Chas. J. Feret.

"Over the signature" (8th S. vi. 184).—Mr. Adams has preached excellently upon my text. To imagine that "under the signature" refers to the disposition of the type is, of course, to misunderstand the English language. "Such a regard for literal exactness is ridiculous." But I submit that in the bulk of cases there is no real exactness, after all, in the use of "over the signature." For instance, on the same page of 'N. & Q.' that contains Mr. Adams's note, there is a communication from Col. Prideaux which consists altogether of ninety-six lines, only five of which are "over" his signature. W. C. B.

Gisela (8th S. vi. 187).—The Emperor Henry III. of Germany was the son of Conrad II., and Gisela, the daughter of Herman II., Duke of Swabia, by his wife Gerberga, daughter of Conrad, King of Burgundy. John Radcliffe.

Milton's Pronunciation of Latin (8th S. vi. 146).—I am quite glad to see, from his pleasant paper on this subject, that Mr. Walford is against "our insular and absurd pronunciation of Latin." It is painful to think that a truth so obvious should be entirely neglected for centuries, merely because a few vested interests are concerned in upholding a senseless prejudice. One pities poor Charterhouse in its endeavour to revert to common sense, and finding as a reward that it had only ruined the prospects of its *alumni* at Oxford. Though it were fitter to cry on this occasion, the exhibition of such folly moves one almost irresistibly to laughter. There is not a single argument relating to the question that can be adduced by the English Latinist that makes solidly for his side. I suppose the best argument this side has ever put forward is that the precise pronunciation of Old Latin is not known with perfect nicety. Is that a reason for flying in the face of what we do know with perfect certainty? The English language happens to have strangely revolutionized the whole of the vowel sounds in human speech, and so we vocalize Latin as no human being ever did before and probably ever will hereafter. Our perversion in this we grossly set up as a standard of right. We put our island against the universe, like Kent against all England. I wish Kent would take up Latin, pronounced properly, against the rest of our countrymen; probably it would win, and Latin might then be sometimes useful to converse in with foreigners.

May we not most assuredly affirm that Alexander Gill, of Paules, was quite innocent of the heresy of his great pupil? Euphony and Italian travel moved the poet, but Gill would have lost his chair in no time had he indulged in the heresy of being orthodox. "Crucem" pronounced "crukem" does seem to me horrible. Does any nation pronounce it so? In the "Stabat mater" quoted by Mr. Walford there remain to be italicized no fewer than eight *a*'s more than he has marked, and several *u*'s. Is that done with intention? He writes, for instance, "stabat"; why is it not to be "stabat"?

All the continentals do not pronounce Latin alike; but nobody except ourselves reverses the whole system of the vowel-sounds. Nobody expects us to settle all the niceties that Aulus Gellius shows to have existed amongst the Romans themselves, such as that *dctitio* is short and *inctitio* is long, or that *turrim* is far harsher than *turrem*, &c. But we might be expected to pronounce the vowels like human beings, which in our Heginensian Latin we do not. This phrase of 1560 may well be revived to express English Latin now.

C. A. Ward.

Though I am not a Wykehamist, may I doubt if Mr. Walford is correct in saying that at Winchester boys are, or ever were, taught to pronounce *amabam* as *amarbam*? Possibly he meant *amahbam*. *C*=Mod. Eng. *ch* before *i* and *e* is undoubtedly Italian—*e. g.*, *cinque cento*. Nor can I think *cujus* sounded *koōyōos* is optional. It is undoubtedly correct. *I* and *j* are the same in Latin MSS. and inscriptions, and so are *u* and *v*. Still I doubt if Virgil sounded *silva* as *silwah*, and for these reasons: (1) the *i* is short by nature; *lw* in *silwa* would no more "make a position" than *dh* in *adhuc*, though a mighty German scholar once advertised his want of "verse" training by suggesting *adhuc* as the termination of an hexameter line in Horace. (2) The Italian way

of sounding *silva* or *selva* as we do must have begun at some time: why not so early as Virgil's day? As to pronouncing short vowels as short, we have often heard *pâter* pronounced *paytar*; but did any one ever hear *tibi* sounded *tybi*?

T. WILSON.

Let me entreat MR. WALFORD to believe that no Wykehamist ever said "amarbam" when he meant "amabam" with the broad *a*. I will not insult him by asking whether he sees no difference of sound—*e. g.*, between *alms* and *arms*. If it were so, he might as well have written "starbat marter" instead of "stabat mater."

C. B. MOUNT.

JOHN OWEN, LATIN EPIGRAMMATIST, BORN 1560, DIED 1622 (8th S. vi. 127).—John Owen (*Latine* Audoenus) is said to have been born at Armon, in Caernarvonshire, to have been educated at Winchester, afterwards becoming a fellow of New College, Oxford, in 1584, and a bachelor of laws in 1591; afterwards he was master of the school at Trylegh, near Monmouth. In 1594 he migrated to Warwick, where he was master (moderator) of the schools built by Henry VIII. At length he went to London, where he died in 1622. He was buried in St. Paul's at the expense of John Williams, his Mæcenas, who caused a brass effigy of him, with his temples bound with laurel, to be affixed to a column near his tomb with the following epitaph:

Parva tibi statua est, quia parva statura, supellex
Parva; volat parvus magna per ora liber,
Sed non parvus honos; non parva est gloria, quippe
Ingenio haud quidquam est majus in orbe tuo.
Parva domus texit, templum sed grande: poetæ
Tum vere vitam, cum moriuntur, agunt.

John Vicars published some of Owen's epigrams in English verse in 1619. Thomas Pecke published six hundred of them in English verse, together with Martial's 'De Spectaculis Libellus,' selections from Thomas More, and a hundred other heroic epigrams, in 1659 with the title 'Parnassi Puerperium.' Thomas Harvey also turned all or most of Owen's epigrams into English. Philippe Sylvestre Dufour, Bernard de la Monnoye, N. Le Brun, and François Bernard Cocquard translated each some of the epigrams into French, and Francisco de la Torre translated them into Spanish verse. The above is from the "Lectori" written by Ant. Aug. Renouard, being the preface of his edition of 'Joannis Audæni Cambro-Britanni Epigrammata,' Parisiis, 1794.

According to Jer. Collier's 'Historical, &c., Dictionary,' second edition, 1701, John Williams, referred to above, being Bishop of Lincoln and Lord Keeper, and his countryman and kinsman, helped Owen in his poverty and charged himself with his burial and monument. He describes the "effigies" as "a Shoulder-piece in Brass crown'd with Lawrel." He also says that Owen's epigrams "were put into the Index Expurgatorius by the Church of Rome, because of these two following verses:—

An Petrus fuerit Romæ, sub judice lis est;
Simonem Romæ nemo fuisse negat."

He adds that "upon the same account an Uncle, from whom he expected Legacies, struck him out of his Will." He gives 1623 as the date of his death.

The offending epigram is the eighth of the fifth book. Renouard speaks of it as that which was chiefly the cause of the condemnation.

ROBERT PIERPOINT.

There is a life of Owen in Wood, vol. i. col. 400, 1691, from which it appears that he was "born at Armon in Caernarvonshire," that "he died in 1622, and was buried in St. Paul's Cathedral."

ED. MARSHALL.

See 'N. & Q.,' 1st S. viii. 495; 4th S. xii. 32; 5th S. vii. 59, 99, 155, 298. The title-page of my copy (1622) styles him "Cambro-Britannus," and Fellow of New College, Oxford. The book itself shows that he was educated at Winchester. I have notes of many editions. W. C. B.

Williams's 'Dictionary of Eminent Welshmen' says "he was the third son of Thomas Owen, Esq., of Plasdu, in the parish of Llanarmon, in the county of Carnarvon." Other particulars are also given. "He died in 1622, and was buried in St. Paul's Cathedral, where his patron Archbishop Williams erected a monument to his memory." Over thirty editions of his various works are enumerated in the British Museum Catalogue of Printed Books, including the Spanish translation referred to by your correspondent MR. HUBERT SMITH. If MR. SMITH is unable to refer to the 'Dictionary of Eminent Welshmen,' and would like to have a copy of the article on Owen (about a page), I will gladly get it copied for him.

JOHN BALLINGER.

Free Library, Cardiff.

[Many replies to the same effect are acknowledged.]

OLD DIRECTORIES (8th S. v. 329; vi. 89).—The first 'Manchester Directory' was compiled in 1772 by Mrs. Elizabeth Raffald, author of the 'Experienced English Housekeeper,' 1769. The price of the directory was sixpence. She published two others, in 1773 and 1781, one shilling each. These were followed by the 'Manchester and Salford Directory' (by Holmes), 1788, and by two published by Joseph Scholes in the years 1794 and 1797. In 1800 G. Bancks published a 'Manchester Directory' (12mo.), which was followed by the 'Manchester and Salford Directories' of R. & W. Dean from 1804 to 1811, afterwards Dean & Pigott to 1824, thence Pigott & Son to 1840, subsequently Pigott & Slater to 1843, and thenceforward Isaac Slater and Isaac Slater & Son.

Besides the above there were the 'Manchester

and Salford Director' (Wilkinson), 1828; 'Love and Burton's Manchester Exchange Directory,' 1847; Kelly's 'Post-Office Directories,' which commenced in 1858; and the 'Business Directory of Manchester' (J. S. C. Morris, of London), 1868.

FRED. LEARY.

111, Tipping Street, Ardwick, Manchester.

I notice at the last reference that MR. E. H. COLEMAN speaks of the 'London Directory' of 1677 as the "earliest known directory of people and places." He has apparently overlooked the 'List of the Nobility and Gentry in England' compiled by Blome about the year 1673, arranged under counties. There are numerous extracts from this work in the 'London and Middlesex Note-book,' by W. P. W. Phillimore, M.A., B.C.L., under "London and Middlesex Gentry in 1673."

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington.

There used to be, and probably still is, a long series of old Manchester Directories in the library of Chetham College in that city, valuable as showing the great alteration which has taken place in Manchester since the beginning of this century.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PISTOLS (8th S. vi. 69).—Pistols were single-barrelled about the date named, and did cock. The following words of command for the pistols, extracted from Capt. Thomas Venn's "Military Observations, | or the | Tacticks | put into | Practice | Collected and Composed for the Exercise | both of | Horse and Foot, | To our Present Mode of Discipline," will be interesting to MR. BOUCHIER'S friend. The book bears date London, 1672, and was printed "by E. Tyler and R. Holt, for Robert Paulet at the Bible in Chancery Lane, Thos. Passinger at the three Bibles on London Bridge, and Benjamin Hurlock over against Saint Magnus Church."

Here follow the Commands for the Pistols.

1. Uncape your Pistols.
2. Draw forth your Pistols. This must be performed with the right hand; the left Pistol first, and then to mount the Muzzel.
3. Order your Pistol. Rest your Pistol a little in your bridle hand, and then immediately take your Pistol near the middle part of it, and place the butt end upon your thigh.
4. Sink or rest your Pistol in your bridle hand.
5. Bend your Cock (or draw up your Cock to half bent).
6. Secure, or Guard your Cock.
7. Open your Pan.
8. Prime your Pan.
9. Shut your Pan, or, order your Hammer or Steel.
10. Cast about your Pistols, which is to be done against your left thigh, with your muzzel upwards in your bridle hand.
11. Gage your Flasks.
12. Lade your Pistols with Powder. For your more speedy lading of your Pistols, there is lately invented a small powder flask, with a suitable charge; but it is not to be denied that your Cartroaches are very serviceable.
13. Draw forth your Rammer.
14. Shorten your Rammer.
15. Lade with Bullett and ram home.
16. With-draw your Rammer.
17. Shorten your Rammer.
18. Return your Rammer.
19. Recover your Pistol.
20. Fix, or order your Hammer (or Steel).
21. Free your Cock.
22. Bend your Cock at full bent.
23. Present your Pistols.
24. Give fire. In the firing of your Pistols, you are not to fire directly forwards, to your Enemies horses head, but towards the right hand with the lock of the Pistol upwards.
25. Return your Pistol, &c. The soldier having fired and returned his Pistol (if time will permit him to do so) he is to take himself to the use of the Sword."—'Military Observations for the Exercise of the Horse,' chap. vi., "The Exercising of a Troop, as Armed with a Carabine and Pistol,' pp. 14, 15.

W. SYKES, F.S.A.

Gosport, Hants.

"CONTAMINATION" (8th S. vi. 107).—As a philological term this word is used in its original etymological sense, as equivalent to Lat. *conta(g)men*, contact. It is used to signify the blending of two words which run together or infect one another by contact or contagion. Prof. Paul defines the word as follows:—

"By 'contamination' I understand the process by which synonymous forms of expression force themselves simultaneously into consciousness, so that neither of the two makes its influence felt simply and purely: a new form arises in which elements of the one mingle with elements of the other."—'Principles of Language,' p. 160.

He instances the word *cminzipiâ*, "to begin," in the Æmilian dialect, as a "contamination" between the Italian words *cominciare* and *principiare*.

A. SMYTHE PALMER.

S. Woodford.

The writer in the *Classical Review* is perfectly correct in his employment of this word. In matters etymological "contamination" means the confusion of forms. It is strange that such a sense is new to MR. OWEN.

CHAS. JAS. FÉRET.

THE DATE OF THE PROPHET NAHUM (8th S. vi. 165).—This subject will hardly pay research in face of the traditional statement that Nebuchadnezzar destroyed all the Jewish records and chronicles at the capture of Jerusalem, which, we should remember, is the basis of the further tradition that Ezra composed or rewrote the entire canon. We may well doubt if Assur-bani-pal ever wrote any description of the taking and plundering of Thebes; we have such matter stated in cuneiform inscriptions, written in the first person, but we do not know that the monarchs could read or write, still less impress characters on clay cylinders. Take, for instance, the Behistun inscription. Can we believe that Darius knew all the three languages,

written in the first person? His scribes might write anything in his name; it is, however, doubtful if he ever knew exactly what they did write; and certainly, looking at the dangerous attitude of this particular rock, it will be conceded that he never read it after it was cut in, and perhaps never visited the spot before or afterwards.

A. Hall.

13, Paternoster Row, E.C.

St. Parnell (8th S. vi. 188).—The answer to this question (as to many others, *e. g.*, that about *season* on the same page) is given in my notes to 'Piers Plowman.' These notes have been plentifully pillaged by exactly one writer, but are wholly unknown to the general, who have no conception of their extent and usefulness. On this occasion I shall quote from p. 80:—

"May 31 was dedicated to S. Petronilla the Virgin. She was supposed to be able to cure the quartan ague; Chambers, 'Book of Days,' ii. 389. The name, once common, now scarcely survives, except as a surname in the form Parnell; see Bardsley's 'English Surnames,' p. 56."

Walter W. Skeat.

St. Parnell, or Petronilla, was fully discussed in 'N. & Q.' so recently as 7th S. xii. 467; 8th S. i. 10, 170, 258. W. C. B.

[Valuable replies are acknowledged. Their substance, however, has appeared, as stated above.]

Black Death (8th S. vi. 106).—It should be observed that the part played by Pope Clement VI. during this awful visitation was one well worthy the head of a great Church. The Jews, who were widely accused of poisoning the wells, found in him a brave champion. Dr. Hecker, in his 'Epidemics of the Middle Ages,' writing on the moral effects of the Black Death, observes (p. 45):—

"The humanity and prudence of Clement VI. must, on this occasion, also be mentioned to his honour; but even the highest ecclesiastical power was insufficient to restrain the unbridled fury of the people. He not only protected the Jews at Avignon, as far as lay in his power, but also issued two bulls in which he declared them innocent, and admonished all Christians, though without success, to cease from such groundless persecutions."

Chas. Jas. Ferret.

49, Edith Road, West Kensington.

John of Times (8th S. vi. 109).—Joannes de Temporibus is a frequently occurring instance of longevity. The following notice of him in Verstegan's 'Restitution of Decayed Intelligence,' p. 323, Lond., 1634, shows the way in which he is spoken of:—

"Here by the way I must note unto the reader that Joannes de Temporibus, that is to say, John of the Times, who was so called for the sundry times or ages he lived, was Schield-knave unto the Emperour Charles the Great, of whom he also was made knight. This man being of great temperance, sobriety and contentment of mind in his condition of life, but above all of a most excelling constitution of nature, residing partly in Germany where he was borne, and partly in France, lived unto the ninth yeere of the raigne of the Emperour Conrade, and died at the age of three hundreth threescore and one yeere, seeming thereby a very miracle of nature, and one in whom it pleased God to represent unto later ages the long yeeres and temperate lives of the ancient Patriarches."

This is also in Hakewill's 'Apologie,' p. 165, Oxf., 1630, with the further statement that Verstegan took it "out of the Dutch authors," meaning German. The earliest issue of the 'Restitution' was in 1605.

Hofman refers to Vincent of Beauvais; Wanley to Vincent Le Blanc ('World Surveyed; or, the Voyages and Travailes of V. Le Blanc,' fol., Lond., 1660, t. i. c. 22, p. 80). Hofman ('Lex. Univ.') also states that he died A.C. 1120, *æt.* sixty-one, which will not agree with the statement that he was "Cat. Magni stabuli præfectus."

Ed. Marshall.

This veteran, mentioned by Higden, is referred to in the 'Conciliator' of Manasseh Ben Israel (1632), ii. 106, ed. Lindo, who says his name was properly John d'Etampes (or Jean d'Estampes, Lindo, note, p. 38). J. Weever, 'Funerall Monuments' (1631), p. 595, says:—

"Johannes de Temporibus, John of the Times (so called for the sundrie times or ages he liued) was Shield-Knaue vnto the Emperour Charles the Great."

Fuller also has a reference to him somewhere.

A. Smythe Palmer.

S. Woodford.

See 'N. & Q.,' 6th S. vii. 289; viii. 12.

W. C. B.

The Old Computation of the Year (8th S. v. 385).—The following memoranda from the registers of Wooton St. Laurence show a variety of uses in regard to the beginning of the year which, if at all common in the sixteenth century, must add very much to the difficulties of the chronologer:—

1560 (when the register begins). Monthly order Sept. to May.
1561-3. March to Feb.
1564-75. A note prefixed to 1564 says "the year beginneth the first of Januarie."
1576-86. "The year beginneth March 25."
1587-1600. "Mr. Darling began the year at the first of Sept.....in which month he came to the place."

The last note is in the handwriting of Charles Butler (author of 'The Feminine Monarchie'), whose first entry in the register is under March 26, 1601. Thenceforward, until 1756 inclusive, March 25 begins the year.

Speaking of Butler, it may be noted that the account of him in 'Dict. of Nat. Biog.' is somewhat imperfect. He was born in 1560, became master of Holy Ghost School in Jan., 1595, and held the appointment till Michaelmas, 1600, when he was preferred to Wootton. The register sug-

gests that he resided on his benefice till 1645—his last entry Jan. 12, 1644/5—but neither monument nor entry in the register supports the statement, "where he continued to officiate for forty-eight years. He died on 29 March, 1647, and was buried in the chancel of Laurence-Wotton church." From Butler's last entry till May, 1647, when his successor was already vicar, there is no record, but a blank space equal to two years' requirements. A curious fact about 'The Feminine Monarchie' has also escaped the attention of the 'Dictionary' writer. As stated by him, the book was translated into Latin; but it should have been added that this version was mistaken for an original work, and rendered back into English (1704). I came across a copy of this edition a few years ago, and presented it to the British Museum, which did not possess it.

C. S. Ward.

Wooton St. Laurence.

Astronomical (8th S. vi. 207).—On Jan. 21 the sun rises at Melbourne (latitude 37° 50′) about 7 h. 10 m. before passing the meridian; and as that occurs twelve minutes after mean noon, the actual time of sunrise is two minutes past five; on Dec. 21 he rises there at 7 h. 22 m. before apparent noon, which is then two minutes before mean noon, so that the mean time of sunrise is 7 h. 24 m. before twelve, or 4 h. 36 m. in the morning. (I need hardly point out that Dec. 21, the shortest day here, is the longest in the southern hemisphere; at Melbourne its length is 14 h. 44 m.)

Mr. Nicklin's second query does not admit of a definite answer. The first day of a lunation is the day of new moon, on which there would be no moonlight at all. The fifteenth would be that of full moon, and she would be on the meridian about midnight; but the time of rising or setting could not be given without statement of her declination at the time, or of the year and month as a means of ascertaining it. On an average, the duration of moonlight would be twelve hours, or the whole night.

The third query is as to the duration of twilight at Melbourne. This depends very much upon local atmospheric causes; but it is always less at places nearer the equator, and at that named would seldom, if ever, amount to as much as an hour.

W. T. Lynn.

Blackheath.

Dr. John Parsons, Bishop of Peterborough (8th S. v. 467; vi. 131, 179).—I have to express my obligations to several of your contributors, especially to my friends Mr. E. Marshall and Mr. E. H. Marshall, for the particulars they have been good enough to furnish respecting Dr. John Parsons. With most of the facts given I was already acquainted; but I am none the less grateful for them. They fail, however, to supply the maiden name of Dr. Parsons's wife, for which I have searched and inquired in vain. Mr. Herbert Parsons, to whom Mr. Marshall refers me, had been already approached by me, but he was unable to supply the name.

Edmund Venables.

"De gustibus non est disputandum" (8th S. vi. 89).—The earliest instance that I know of is in Au. Faselius, 'Latium,' Weimar, 1859. I have not the book by me for reference to his observations. The fact was noticed by Horace:—

Tres mihi convivæ prope dissentire videntur,
Poscentes vario multum diversa palato.
Quid dem? quid non dem? Renuis tu, quod jubet alter:
Quod petis, id sane est invisum acidumque duobus.
'Epp.,' II. ii. 61 *sqq.*

Ed. Marshall.

"Mont-de-piété" (8th S. iv. 203, 309; v. 214).—Here is a note from Rozan's 'Les Petites Ignorances de la Conversation' which may interest those who have been attracted by the discussion carried on in your pages:—

"Voilà un mot qui a dû étonner bien des gens. Ceux qui ont été rue des Blancs-Manteaux, rue Bonaparte ou chez les commissionnaires, n'ont pas eu le plus petit *mont* à gravir, et quand on leur a prêté de l'argent à 9 pour 100 en leur demandant comme garantie, leur montre ou leur paletot, ils ont sans doute cherché vainement où pouvait être l'œuvre de *piété*. Le *mont-de-piété* est originaire d'Italie. Il fut créé sous le nom de *monte di pietà*, par un frère mineur de Padoue qui voulut, en fondant une association charitable arracher des mains des usuriers et des prêteurs sur gages les malheureux qui étaient forcés de recourir à l'emprunt. Bernardino de Feltri—c'est le nom du bon frère—provoqua, par ses prédications, des aumônes et des souscriptions volontaires, et forma ainsi un fonds sur lequel on prêtai aux nécessiteux en leur demandant qu'un très faible intérêt destiné à couvrir les frais. Encore cet intérêt n'existait-il pas quand la somme prêtée était peu importante. Assurement, c'était bien là une œuvre de piété, et surtout de pitié, car c'est plus spécialement le sens de l'italien *pietà*, et les bonnes intentions du religieux fondateur expliquent surabondamment les mots *di pietà*. Quant a *monte* il se dit en italien pour amas, accumulation, masse aussi bien que pour montagne, et, par conséquent il répond ici à l'idée de collecte, de cotisation. *Monte di pietà* signifiait donc, très justement alors, cotisation pour une œuvre de piété."—Pp. 38, 39.

St. Swithin.

James II.'s Irish Army List (8th S. vi. 88).—It is probable that the required list of officers in 1691 will appear in the 'Pay Lists of the Army in Ireland, 1689-1699,' preserved in the Public Record Office.

Lists of the army in Ireland, 1689, are preserved in Brit. Mus. Add. MS. 9763, and in John D'Alton's 'Illustrations, Historical and Genealogical, of King James's Irish Army List' (1689), 8vo. Dub., 1855, second edition enlarged, 2 vols. 8vo. Dub. (1860).

Daniel Hipwell.

If J. D. will consult 'Illustrations, Historical and Genealogical, of King James's Irish Army List,' by John D'Alton, London 1861, 2 vols., he

will find some of the information he requires. Infantry, Oliver Lord Louth's, a list of 14 captains, 13 lieutenants, 12 ensigns (vol. ii. p. 429); Infantry, Col. Henry Dillon, 28 captains, 27 lieutenants, 28 ensigns, staff, &c., 4 (p. 242); Infantry, Col. Walter Bourke, 2 captains, 3 lieutenants (p. 756).

This work gives a large amount of information respecting the persons mentioned in the lists, also muster rolls. JOHN RADCLIFFE.

WELSH SLATES (8th S. iv. 289, 436; v. 237).—At the first reference ASTARTE says that "she had hoped that Dr. Murray would have given the reason of the titular names of Welsh slates. He does not do so. Can any of your readers supply the omission?"

That has not been done up to the present time. I furnish a quotation, which I have just seen, from the 'Antiquities of Llanllechid and Llandegai,' by Hugh Derfel Hughes, which is, in my opinion, a very natural and probable account of the matter.

"About the beginning of this century, a slate merchant, of the name of Docer, going through the quarry with Lord Penrhyn, advised him that all the slates should be made of such and such a size, and this is the origin of the name 'Docers.' By this time the skill of the quarryman and of the slater found some new plan continually. One wanted to do this, and another that, and his Lordship failed to please everybody. His Lady, however, seeing him in this plight, and in continual trouble, advised him to call the slates after the names of the degrees of the aristocracy. He took up the suggestion, and called the 24 by 12 slate a Duchess, the 20 by 10 a Countess, and the 16 by 8 a Lady."

The above also disposes of the theory of L. L. K., who argues because the quarrymen were Welsh they did not use the terminology agreed upon for their guidance in making their "bargains."

JNO. HUGHES.

WOODEN LEG (3rd S. viii. 416, 501; 8th S. vi. 178).—Unfortunately the first three series of 'N. & Q.' are not in my library, so I do not know what was the original query; but I can point out earlier representations of wooden legs than that mentioned by MR. THORNTON. They are to be found in the various editions of the 'Ship of Fools,' first printed before the end of the fifteenth century. The earliest edition in my possession is 1507, and in it, on the reverse of K ii is pictured a beggar with a wooden leg. I have also a copy of Tyndale's Testament, 1552, which has a picture containing the devil with a wooden leg, sowing tares.

R. R.

Boston, Lincolnshire.

'PILGRIM'S PROGRESS' (8th S. v. 425; vi. 217).—The "spurious and contemptible" third part must have been tolerably popular, as a nineteenth edition was issued in 1761. This edition was bound up with a Bunyan's 'Pilgrim's Progress' of 1762, which states on the title-page of the second part, "The Third Part, suggested to be J. Bunyan's, is an Impostor." This third part bears the name (among others) of Johnston, at the Golden Ball in Ludgate Street, whose name appears as publisher of the legitimate parts of the work. Evidently he did not object to turning the "Impostor" to account. I. C. GOULD.

PENINSULAR WAR (8th S. vi. 208).—MR. QUARRELL may be referred to a very amusing book, William Beckford's 'Recollections of an Excursion [in 1794] to the Monasteries of Alcobaça and Batalha,' London 1835, where he will find mention of the sepulchral chapel of Pedro and Inez, but there is none of any other royal tomb. MR. QUARRELL of course perceives that the monastery is not Spanish, but Portuguese.

C. F. S. WARREN, M.A.

Longford, Coventry.

DOMESTICATION OF SWALLOWS (8th S. vi. 227).—In view of MR. DOMINICK BROWN'S query concerning this matter, the following account of the taming of a swallow may, in some respects, supply him with information of the kind he asks for:—

"The homing instincts of the swallow have been utilized experimentally in Lancashire. Mr. Hinchcliffe Kaye, the landlord of the Cross Keys Inn, Delph, keeps a number of pigeons, and lately a swallow built in the cote. This swallow he caught, and after cutting its tail, he sent it away with some pigeons to Stafford, a distance of fifty or sixty miles, giving instructions that it was to be let loose at the same time as the homers. The instructions were carried out, and one of the first birds to arrive at Delph was the swallow."—*Echo*, Aug. 3.

C. P. HALE.

The swallow is a very difficult bird to domesticate; but I do not think MR. DOMINICK BROWN would have any difficulty in sending some young birds to New Zealand. I took several over to Virginia several years ago, and though they did not thrive in confinement, they yet arrived there all right, and when liberated did not seem to be the worse for their temporary imprisonment. I secured quite young birds, and looked after them carefully during the voyage. I think I had them about a month in the cage before setting them free. I was equally successful with some English larks.

FREDERICK T. HIBGAME.

34, Bernard Street, W.C.

[How were they fed?]

"GRASS-WIDOW" (8th S. vi. 188).—A provincial term originally applied to an unmarried woman who was a mother, but subsequently to a wife who was living temporarily apart from her husband. Nares gives the original meaning, and a correspondent of 'N. & Q.,' 8th S. iv. 37, states it is still in use in the Isle of Axholme. Further references will be found iii. 426; iv. 75, 259. I have an interesting cutting from the *Indianapolis News* of 1876, which I send for the benefit of the readers of 'N. & Q.':—

"*The 'Grass-widow.*'—Judge Turpie has been reading a paper to the 'Fiat Lux' Society on the origin of the phrase 'grass-widow,' or rather 'grace-widow,' for the first has no foundation in fact, and is simply a barbarism, or fungus, which has attached itself to the English language. 'Grace-widow' is a term for one who becomes a widow by grace or favour, not of necessity, as by death, and originated in the earlier ages of European civilization, when divorces were granted but seldom, and wholly by authority of the Catholic Church. When such decree was granted to a woman the Papal rescript stated 'Viduca de gratia,' which interpreted is 'widow of grace.' In the law of the French it would read 'Veuve de grace,' which in England gives 'widow of grace' or 'grace widow,' 'veuve' being translated as 'widow.' In this novel and exceedingly interesting paper, Judge Turpie also makes again public two important historical facts. 1. That the whole system of law in relation to marriage and divorce originated in the Roman Church. 2. That French was the official language and court vernacular, not only in England, but of Western Europe, during this period of ecclesiastical ascendency."

EVERARD HOME COLEMAN.

Halliwell's definition of this term, quoted by MR. RATCLIFFE, has, I should imagine, still something of a vogue. As a rule, however, it is used in one or other of the dual meanings to which MR. RATCLIFFE refers. I have an impression of having heard, or met with in reading, the word used in the sense given by Halliwell. "Grass-widow" is peculiarly a slang term. In the 'Slang Dictionary' it is defined "an unmarried mother; a deserted mistress." Here also is found the American story of "putting the wife to grass," a practice common during the gold-hunting craze in California; with this MR. RATCLIFFE is no doubt acquainted. Dr. Brewer, in 'Phrase and Fable,' says a "grass-widow" was anciently an unmarried woman who has had a child, but also gives the more modern explanation of the word. In the north of England we find yet another interpretation —one of a rather invidious character. From a 'Glossary of Yorkshire Words and Phrases,' collected in Whitby and the neighbourhood, I cull the following: "A Grass-widow, a female of easy virtue, a prostitute." C. P. HALE.

This word is still in use in the Isle of Axholme in the old sense noted by Halliwell. See 8th S. iii. 426; iv. 37, 75, 259. C. C. B.

Halliwell's meaning is prevalent in the West Riding of Yorkshire at the present time; also the second meaning given by MR. RATCLIFFE; though I fancy the latter is common to many parts of England. PAUL BIERLEY.

AUTHORS OF QUOTATIONS WANTED (8th S. v. 129, 279; vi. 39).—

Generosus nascitur non fit.

Will MR. ROBERT PIERPOINT please to refer to 6th S. vii. 255, where he will find the following information. The heading of a chapter in Cælius Rhodiginus is "An poeta nascatur, orator fiat, sicuti receptum vulgo est, neminem unum posse in multis excellere." In the course of the chapter there occurs, "Vulgo certe jactatur, nasci poetam, oratorem fieri." Cælius fl. 1450–1525. It was a proverb in his time. (Cælius Rhodiginus, 'Lectiones Antiquæ,' l. vii. c. iv. p. 225, Basil., ap. Froben, *s.a.*) ED. MARSHALL.

(8th S. vi. 209.)

They out-talk'd thee, hiss'd thee, tore thee.
Matthew Arnold, 'The Last Word.'
C. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

St. Paul's Cathedral and Old City Life. By W. Sparrow Simpson, D.D. (Stock.)

THE Sub-Dean of St. Paul's has already produced two interesting volumes upon the subject which he has made peculiarly his own—'Chapters in the History of Old St. Paul's' and 'Gleanings from Old St. Paul's.' He has also compiled an admirable catalogue of the cathedral library, which he has done much to make unique. In the volume before us he gives an aftermath of his researches, throwing together some notes and illustrations which did not come within the scope of his former volumes or have more recently come to light. These are of varied and curious interest, and bear on civil and cathedral life from the thirteenth century to the sixteenth. Dr. Simpson gives us here, amongst other things, the only four views of St. Paul's Cross which were printed while it was yet standing; he supplies copious extracts from two quaint sermons preached at the cross in the reign of Queen Mary by Dean Feckenham and Dr. Glasier, together with selections from John Birkenhead's witty satire entitled 'S. Paul's Churchyard,' 1649. There is, further, a chapter on "Hermits and Anchorites in London," a curious subject, hitherto rather neglected, and, to close with, two chapters of miscellanies, with many out-of-the-way odds and ends, such as a note on "The Screw Plot," and another on that puzzling saint, St. Uncumber, whose image adorned Old St. Paul's and was pulled down in 1538. Here, and, indeed, throughout, Dr. Simpson handsomely acknowledges his debt to 'N. & Q.'

A Discourse of the Common Weal of this Realm of England. First printed in 1581, and commonly attributed to W. S. Edited from the MSS. by the late Elizabeth Lamond. (Cambridge, University Press).

MISS LAMOND did not live to see this interesting work through the press. We gather that the greater part of the labour has been here, but the final revision has been performed by Mr. W. Cunningham, of Trinity College, Cambridge. The work has been known from the days of Queen Elizabeth, and, as it bore, for some reason or other, the letters W. S. subjoined to it, there have been persons who confidently attributed it to William Shakspeare. This is, of course, nonsense; but the book has been thought to have a special interest on account of its giving a picture of the England of Shakspeare's day. It would be as reasonable to regard a volume of essays descriptive of England when Lord Grey was minister as giving a correct picture of the England of our own time. There were far greater changes in England between the middle term of the reign of Henry VIII. and the Shakspearian time than there have been between the agitation for the great Reform Bill and what may hereafter be known in history as the Home Rule struggle.

Though Shakspeare enthusiasts cannot press this book into their service, it is none the less valuable—more valuable, indeed—because it furnishes a picture of an earlier time, and that a period of transition, when the old ideas, both in ecclesiastical and civil affairs, were so rapidly giving place to the new. Every historical

student, and especially those who devote themselves to social questions, should ponder well on the evidence these pages contain. The author does not seem to have been a partisan, but he points out the evils under which he conceived the State to labour. Enclosures are a fruitful topic, but there are others on which the writer felt little less strongly. The clergy come in for a fair share of censure, but none of that reckless abuse which some of the more violent spirits of the time thought themselves justified in pouring forth. A clergyman is made to say that "ye ley men.....thinke vs vnworthie to be the leaders and pastores, or to whose doctrine ye should geve credence whom ye se in livinge far descrepant from the same," and then goes on to blame them for making merchandise of the rites of the Church. We imagine that the writer, whoever he may have been, is a not unfair representative of the popular feeling of the time, of that large body of men which desired no fundamental changes, but only that the laws of Church and State should be strictly enforced, so that ecclesiastical persons should as a rule live lives in harmony with the duties they had taken upon themselves.

The notes which Miss Laymond had prepared show a most enviable acquaintance with the social and economic history of the sixteenth century. There is also a most excellent index. On the whole we commend the book most earnestly both to the historic and the economic student.

Calendar of Letters and State Papers relating to English Affairs preserved principally in the Archives of Simancas.—Vol II. *Elizabeth*, 1568-1579. Edited by Martin A. S. Hume. (Stationery Office.)

This volume gives a strange picture of intrigue. We hardly find one honest or upright soul mingling in the political game which was being played between Philip of Spain and Elizabeth of England. The two political parties, Protestant and Catholic—for all things wore a religious masquerade in those days—seem to have been equally conscienceless. It is sad to think that at the very time when the blood of martyrs for the old faith and the new was being poured forth like water, those who commanded the springs of action were sacrificing honour, justice, and every other noble quality to the politics of the hour. Those who examine the volume before us, whatever view they may hold of the great religious changes of the sixteenth century, cannot but feel that Elizabeth and Philip must take a far lower moral level than that on which admiring historians have hitherto placed them. Elizabeth's theft of the Spanish gold was an act of piracy which cannot be excused in any sovereign who has emerged from savagery.

The rising in the North, when

> The Percy's crescent set in blood,

is illustrated by many passages in these Spanish letters. There is no doubt that the King of Spain and his ambassador in England, Gueran de Spes, wished well to the cause for which the northern earls risked everything. De Spes says, writing on Christmas Eve, 1569, that "the rising in the North is growing, and Lord Hundson, who went to York, has returned, as the whole country is up as far South as Doncaster." There is probably some exaggeration in this. Canon Raine, in his 'York,' one of the series of "Historic Towns," speaks of the movement spreading through the northern parts of Yorkshire; but he does not, so far as we can discover, mention it overflowing the southern parts of the shire. Nor, terrible as were the deeds that were done when the day of retribution came, can we call to mind that there occurred in the neighbourhood of Doncaster any of those wholesale hangings which polluted almost every hamlet in the North.

A great number of the papers here calendared relate to Mary of Scotland. So far as we can make out, they do not throw much additional light on her career or character. They will, we trust, be carefully examined by some expert to whom the details of her life are familiar.

Cartularium Monasterii de Rameseia. Vol. III. Edited by William Henry Hart and the Rev. Ponsonby A. Lyons. (Stationery Office.)

Cartularies are of great interest to the student of ancient tenures and manorial customs; they are frequently of great service to the local historian and the genealogist. We welcome the charter book of Ramsey gladly, as we should any other monastic chartulary when edited with the scrupulous care that has been devoted to the volume before us. The index, which has been compiled by Mr. R. E. G. Kirk, is a very good one.

We have to record the death of one of our oldest correspondents, William Alexander Greenhill, M.D., which took place at his residence, 5, The Croft, Hastings, on Wednesday, Sept. 19, in his eighty-first year. Born in 1813, Dr. Greenhill was one of the earliest pupils of Dr. Arnold at Rugby (appointed head master in 1828), having amongst his contemporaries in the school Dean Stanley and Dean Vaughan, and one, his life-long friend, who still survives as a frequent and valuable correspondent of 'N. & Q.' Dr. Greenhill graduated at Oxford from Trinity College in 1839, for some years practised in that city as a physician, associating with the leading men in the university, but has since for many years resided at Hastings. He was, with the exception of Dean Liddell, the last survivor of the contributors to the original edition of the 'Dictionary of Greek and Roman Antiquities,' published in 1842, and many memoirs in the 'Dictionary of Greek and Roman Biography and Mythology,' issued a few years later, owe their paternity to his pen.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Fossil Hunter ("This world is a good world to live in").—See Washington Irving's 'Tales of a Traveller,' p. 69 (edit. 1850), where it is headed "Lines from an Inn Window." See also 'N. & Q.,' 1st S. ii. 71, 102, 156; 3rd S. v. 114; 4th S. i. 400; xii. 8, &c.

Tenebræ ("Chortled").—This expression was, we believe, first used in 'Alice in Wonderland.'

Francis Shaw ("Ships that pass in the night").—The quotation is from Longfellow's 'Tales of a Wayside Inn,' 'The Theologian's Tale: Elizabeth,' part iv.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,

THE FINE ARTS, MUSIC, AND

THE DRAMA.

This Day's ATHENÆUM contains Articles on

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SPARROW SIMPSON on ST. PAUL'S.

A FRENCH CRITIC on EDUCATION in ENGLAND.

LESLIE'S WATER BIOGRAPHY.

The TRAVELS of HENRY IV.

NEW NOVELS—Trilby; Appledore Farm; The Old, Old Story; At Market Value; Half a Hero; Amygdala; An Artist's Fate.

BIBLIOGRAPHICAL LITERATURE.

OUR LIBRARY TABLE—LIST of NEW BOOKS.

DR. W. A. GREENHILL.

A BIBLIOGRAPHY of the WRITINGS of ROBERT BROWNING.

The HOUSE of OLDENBURG.

The AUTUMN PUBLISHING SEASON.

ALSO—

LITERARY GOSSIP.

SCIENCE—Pendleton on Railways; Geographical Notes; The Autumn Publishing Season; Meetings; Gossip.

FINE ARTS—Ancient Ships; Library Table; Excavations at Watton Priory; 'Rossetti and the Pre-Raphaelite Movement'; The Autumn Publishing Season; Gossip.

MUSIC—New Organ Music; Instrumental Concerted Music; Gossip.

DRAMA—The Week; Gossip.

The ATHENÆUM for September 15 contains Articles on

KERNAHAN'S SORROW and SONG.

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ADDISCOMBE and its HEROES.

The AUTOBIOGRAPHY of a BOY.

The TRIAL of O'CONNELL.

NEW NOVELS—A House in Bloomsbury; A Rising Star; Adam the Gardener; David's Loom; Bruno the Conscript; The Adventuress; The Rajah's Second Wife.

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MUSIC—The Hereford Festival.

DRAMA—The Week; 'Colombe's Birthday'; Gossip.

The ATHENÆUM for September 22 contains Articles on

BARDS and the BIRDS.

PUBLICATIONS of the HENRY BRADSHAW SOCIETY.

LEGENDS of the MICMACS.

LONDON and the KINGDOM.

FANSHAWE'S TWO LIVES.

NEW NOVELS—Highland Cousins; A Choice of Evils; Disillusion; A Country Sweetheart; Norman; Led On.

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FINE ARTS—Library Table; The Autumn Publishing Season; Gossip.

MUSIC—The Hereford Festival; The Coming Season; Gossip.

DRAMA—The Week; German Performances in London; Mrs. Aphra Behn and Nell Gwyn; Gossip.

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PROF. VEITCH.

ALSO—

LITERARY GOSSIP.

SCIENCE—Micro-organisms in Water; Astronomical Notes; The Autumn Publishing Season; Gossip.

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DRAMA—Knight's Garrick; The Week; Michael Mohun; Gossip.

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